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A WORD ABOUT LYING.

THE first sin which darkened this earth was a lie. It was committed by the prince of darkness upon the tree of knowledge, and ever since, the increase of wisdom and learning seems to have been followed, to a certain extent, by a decrease of veracity. Lying is the fruitful parent of other sins, the evil spirit which goes out to make room for seven others, the cancer which eats up the vital powers of our higher nature. This seems to have been felt by ancient nations. The Grecian Mythology punished even the deities for lying, and the old Persians' Catechism of Moral Philosophy contained only one great foremost demand, — "to be true to one's self and to others."

The old Germans had a proverb, "A word, a man," while now frequently a man is but a word, and in the old Saxon and Gothic languages there is but one word, "ligan," to signify prostration of body and of soul, while in modern German and English there is but little difference of pronunciation or spelling between *liegen* and *lügen*, or a "liar" and a "liar."

We are surrounded by lying deeds, deceptions, or imitations, and have become so accustomed to them, that we are willing to forbear whenever they make their appearance. There has been a time with several nations, when the relation between the governing and governed rested on a true moral basis; but now the science of politics uses the sheep-skin cloak of patriotism to cover

many a deed of selfishness and oppression, chooses liberal names for illiberal acts, and sometimes a glorious end is made to justify ignoble means. The practice of law has lost a great deal of its original purity, and many a lawyer will take greater pains to gain before court the case of his client, than to examine into the true state of things. In trade, assertions are frequently made, which are known to be wrong, or spurious articles are sold for genuine goods. The architect uses wood, sand, and paint to imitate stone, paper to build marble walls, and fresco-painting to make the interior of a room appear larger or higher than it really is. Our ceremonies, literally understood, contain a great deal more than they are intended to convey. Much of our poetry is but fiction—not the history of what has happened, but the creation of imagination. In all dramatic performances, the actors as well as the spectators are for a while withdrawn from real life. We have imitations of all kinds of jewelry, American Eau de Cologne, counterfeit money, manufactured hair, false eyes, teeth and limbs.

We hate to be told by any one what he knows to be untrue. Bankruptcy and even murder are less shameful than a lie. No flush of the cheek is more burning than that which follows the detection of a falsehood. Why is it? Is the word more than a deed, or the tongue more important than the hand?

Jean Paul explains it thus: "When I confront another person, our souls are, as it were, hidden in our bodies. I may guess at his character and intelligence by his eye or his general appearance, but I am without certainty. It is only through language, this embodiment of thought, this audible reason, that I can converse with him. The tongue is the telegraphic wire between soul and soul, his last will is revealed by his spoken word, and the action of his soul lies clearly before me. The importance of the spoken word has lost in intensity by the invention of writing. When an idea is expressed, not in the living, life-giving word, but in dead characters drawn upon lifeless paper, it loses to a great extent its power and vitality, and consequently a lie, when written or printed, appears less punishable. But how annihilating when the spiritual I of another human being communes with mine and tells me a downright lie! His living soul is vanished at once, only his bones, flesh, and skin are before me, and

the words spoken by his tongue are just as insignificant to me as the wind whose howling does not indicate any pain. A spoken word may explain or annihilate many deeds; but it requires many deeds to neutralize the sting of one spoken lie. The liar treats his tongue as the beggar does his hand-organ; the instrument plays a plaintive air, while the possessor rejoices at the money he receives. The liar is unjust. I give myself without reserve to him, while he gives me only his body; and by building a draw in the free bridge of true conversation, which he opens and shuts at his pleasure, he makes me a tool of his will."

It will be seen at a glance how important it is that children be trained to speak the truth. Only a clear understanding of the child's inclinations, peculiarities and capacities will enable parents and teachers to devise the best plans and means for its progress. For if a child is accustomed to lie, many other evil thoughts and habits may hide themselves behind that screen, and thus escape being observed or checked. It is still worse when a spoken lie has been previously matured, when, in telling it, the child is perfectly at ease and confident of success. In such a case, the whole position of those who educate, and of him who is to be educated, is changed; the child has gained a superiority over parents and teachers, and the latter become a plaything in the hands of the former.

The question now comes — *What is the best method of training children to speak the truth?* and the nearest answer is:

First. Prevent as much as possible the first lie. It is natural for man to be in harmony with himself, to act as a unit, to speak and appear just as he feels and thinks. To dissolve this union of inward reality and outward appearance is unnatural, and can be accomplished only by a great effort. The first lie is always spoken with a trembling voice, undecided appearance, and a down-cast eye. But when the strong fortification of truth is once taken, the good protecting angel of innocence recedes, and every subsequent lie is uttered with less effort and accompanied by less remorse. The rule just given is applicable to many cases which are often overlooked and still more frequently not sufficiently observed.

Never consider that a lie which was not intended for one. Little

children up to five years of age have lessons to learn, which are harder, greater, and more important than adults usually imagine. The proper use of the five senses, a discrimination of the impressions thus made upon their minds, and a true expression of their ideas through the organs of speech in words, which are arbitrarily chosen, and not at all connected with the thing observed or the thought created — this is the task assigned to early childhood. Happily, children perform it most cheerfully. They learn language in a playful way. They never tell a lie. Their talking is only loud thinking ; the first half of a thought affirms what the second denies. They will talk even what would appear plain nonsense to an adult, simply because they like to hear their own voices. They will repeat words many times and form strange combinations. All such talking is mechanical exercise of the organs of speech, or repetition of what they have heard, and therefore without meaning or significance.

When children begin to utter connected thoughts, a new difficulty arises in *mistaking the true meaning of words*, and from ignorance of *grammatical construction*. Mistakes are made with regard to number, tense, or person ; particles which express expansion or limitation, affirmation or negation, are used in the wrong way ; the degrees of comparison are disregarded, or a part is taken for the whole, or *vice versâ*. The child may have misunderstood a whole question, or confined his attention only to the last words. In each of these and many other cases, the answer or statement of the child may be wrong in the eyes of an adult, and yet perfectly true within the limited sphere of a child under eight years of age.

Another cause which makes children often appear as if they deviated from truth, is their *active imagination*. They will imitate the doings of adults, with whom they come in contact, and play schoolmaster, carpenter, auctioneer, or soldier. They will hold town meetings, capture a thief, or arrange a funeral procession. They expect others to feel and act just as they do themselves. They breathe life into inanimate things around them. Their dolls are living babies, eating, drinking, sleeping, and crying ; a stick becomes a fast-running horse, and a paper boat carries a whole army of living soldiers. They make no careful discrim-

ination between past, present, and future. An expected pleasure is to them a present reality, and an alarm or a punishment they have met with in the past, will be experienced anew with the original intensity as often as they are reminded of it. Their hours and weeks are long or short, according to their feeling. All their experience and knowledge is the material with which they color their past trials or joys, magnify present impressions, and form new combinations, or build castles in the air. Their minds are intensely active day and night. They live in dreams when waking, and are awakened by dreams when asleep. Up to a certain period they cannot distinguish things as they are, from the creations of their fancy, and are therefore liable to be misunderstood.

It is not sufficient, however, *not* to accuse the child of a lie, when it is actually innocent ; we must as much as possible *remove all temptation to tell a lie.*

If we could see clearly how our mental and moral faculties are called forth and developed by circumstances and events, we should meet many a case, where adults caused a child to tell what was known to be untrue, and then punished it for it. If it is known with certainty that something wrong has been committed, parents or teachers ought first to ascertain whether the child knew the act to be wrong or not. In the latter case only proper instruction and advice are needed ; anything beyond that is of evil. But if the child is conscious of having done wrong, it should be met with a firm accusation which would not leave the least room even for the thought of a denial. If it be not fairly ascertained that the child did wrong, a skilful way of catechizing has been found the best method of getting at the truth. The questions ought to be put calmly, kindly, and in such a succession that the child does not see the connection between its answers and their consequences. After some facts are established, the child's true position is often clearly seen. This method, however, requires practice, skill, and, above all, an earnest zeal to benefit the child, whatever the cost may be. Young parents and teachers are apt to fail in these attempts. They are either so fond of their charge as to overlook many a case which ought to be investigated, or have not time and patience enough to arrive at a satisfactory result.

Sufficient time must also be given to the child to consider fully the true meaning of the questions, or else an inconsiderate answer may be given in haste. If cases occur where, in all probability, the first lie may be expected, it is preferable not to mention such a case at all. The little child must be kept as long as can be in the belief that the parent or teacher knows the truth and is free from error.

Never advise or command a child to lie. This point is seldom in all its bearings strictly observed. Children are sometimes made to ask one's pardon, when they do not see anything wrong in their doings; or they are commanded to show signs of affection to persons whom they do not like; or they are taught to learn and utter complimentary phrases, which they feel to be but words without meaning; or they are compelled to speak words of thanks after punishment, when they feel anything but thankfulness. A mother wishes to be undisturbed, and advises her daughter to tell callers that she is not at home. A member of the family is to be surprised with a present. The child has heard of it, but is told to deny all knowledge about it, if it should be questioned. An adult plays with children, hides himself and asks some of them not to betray to the others where he is hidden; not to mention cases of a grosser kind which occur in the lower classes of society, where the division line between truth and falsehood is almost invisible.

Secondly. When a lie has been told, find out its motive and treat the child accordingly. The real merit of a deed lies neither in its appearance nor in its subsequent consequences, but only in its motives. To read these in the hearts of the pupils is one of the highest duties of all those who have to deal with children; and to purify these is to elevate their moral standard most effectually. The various motives which induce children to lie may be brought in three groups, — indiscretion, fear, and desire.

Lies of *indiscretion* are committed without forethought or plan. They may occur in conversation. The child, in talking with an adult, expresses his loose ideas in words still less precise than his thoughts, and thus an original misunderstanding may cause the reproach of a lie. The child may be asked to testify as a witness before the family circle, to give advice to his playmate in a criti-

cal position, or to repeat a story. In these, as well as other cases, the child may have received a wrong impression, or his memory may be at fault, or his feelings and imagination may be wrought up to such a pitch, that he is incapable at the time to discriminate between appearance and reality. What is to be done in such a case? Sometimes the simple advice not to make fun, but to speak in earnest, may be of good effect; at other times it may be well to point out some of the contradictions of the statement, and request a correction of the mistakes. Or if the habit not to be careful enough continues, the child may be told that it will fall in disrepute, as one who does not adhere to truth. Good advice, instruction, and encouragement are all that is needed to counteract and prevent lies of this kind.

Another potent cause of lies is *fear*. A lie of fear is always committed when something has been done which the child knew to be wrong. The evil deed lies behind — confrontation and detection before him. Conscience tells him that punishment must follow, and imagination condenses and magnifies such punishment beyond proper limits. In the pressure of the moment there seems to be but one way of escaping, and, with a trembling voice and downcast eye, the deed done is denied. In many of these cases parents are perhaps as guilty as their children. Their look, voice and appearance magnify the importance of the deed, and the degree of punishment. They will even get into a passion, and speak words or commit deeds, worse than those which they pretend to punish. In examination of this kind there is seldom enough kindness and forgiveness shown to make the child conquer his fear and confess the truth. The parent must feel really sorry, and try to make the child feel that it was its own deed which produced this perplexity on both sides. It would be faulty, however, to hold out frequently the promise of forgiveness as an inducement to plead guilty. Parents must keep their hands free to punish or forgive.

The worst lie is that of desire. It is committed when false statements are made, in order to obtain a certain wish. The object is clearly in view; in order to reach it, a plan is made, the best means are chosen, and the lie is told deliberately, and with full knowledge of its being a sin. Words and manner are care-

fully selected, the liar loses his identity and becomes a mere performer. No child begins its bad career with such a premeditated violation of truth; it has always been prepared for it by the preparatory classes just mentioned. The conscience of a wilful liar is already trodden under foot, and any other evil deed may be done; if temptation comes, the heart inclines to it, and a false statement will hide the deed from men.

The detection of such a lie should always be followed by a severe punishment. Thus far all eminent educators agree. But they disagree as to the kind of punishment. Rousseau and Kant propose to disbelieve for a while all statements of a child after it has told such a lie. This may be good in some cases, but at other times, especially when the child has stated the truth, it might put parents or teachers in rather an awkward position. Jean Paul thinks it best to condemn such a child to abstain from talking for a certain time, but this would prove to many a lazy child, especially in school, rather a reward than a punishment. Dr. Diesterweg and Dr. Benecke recommend, especially for young children, a comparatively severe corporal punishment, inflicted not in the heat of excitement, but after a while, in a loving, compassionate spirit. Dr. Dinter relates in his writings a case where one of his schoolfellows was cured radically in the following manner.

B, the son of a laborious mechanic, was the intimate playmate of C, who had rich parents. As B's father had met with considerable disappointment in his business, B expected no Christmas gift. He thought, however, he might have a pleasant time, if C's father would invite him to spend Christmas eve at his house. Both boys agreed to carry out this plan. B told his father that he had been invited for that evening to Mr. C's house, and C begged his parents to give an invitation to his friend. Both fathers happened to meet and talk about this subject. They agreed upon a plan according to which both were to be punished by their own deeds. On Christmas C met B and took him to his own house. He was received kindly, but when the gifts were distributed and enjoyed, he, as an unexpected guest, did not receive anything. It was the custom of the teacher of that place to call on some families that evening. According to agreement he called on Master B, and Mr. B. accompanied him to C's house.

Here the lie was detected, and in an adjoining room sentence was pronounced that C's Christmas tree and a new suit of clothes were to be given to a poor boy in the neighborhood, while B had to share his gifts with a boy appointed by the father. This had the desired effect. Both boys became truthful men.

Thirdly. The most potent factor is a good example. It surpasses the best preaching and teaching. On this point philosophy and experience agree, and but a few remarks will be needed.

Little children like to play. It is well if adults will join them from time to time in their harmless amusements. More care, however, should be taken not to strengthen or confirm erroneous ideas or creations of their imagination. The child must learn to distinguish between the playful prattle and the earnest talk of those around him, or between a little comedy, in which the members of the family are the actors, and the earnest drama of real life. To teach that difference practically, requires considerable attention and delicate taste. One child will bear more than another, and one adult can go further than another without doing any harm. All the words and deeds spoken and done by adults in the presence of children, should be carefully weighed, and always be founded on truth. If a boy grows up in such a pure atmosphere of truth, it will require a strong temptation from without to make him tell a lie. He is true to himself and others, first by imitation, then by habit, and last by principle and religion. The same is true in the opposite direction. Experienced teachers can judge pretty correctly from the appearance of children, how high the moral and intellectual barometer ranges in those families in which they were brought up.

Children under six years of age should never be taught to conceal anything, even if the secret were of the most innocent character. An object which is to remain a secret should be known only by adults. The heart teaches to speak, and reason to hold one's tongue. Little children have no developed reason, but they abound in heart. If an adult cannot keep a secret, how is a child to be expected to keep it? And will not the child, which is initiated in the secrets of adults, learn thus to hide secrets of its own?

Finally. Adults should keep their promises. No one is com-

pelled to make such, but every one is bound by honor and truth to keep them. Children seldom forget promises made to them, but oftener those which they make themselves. It will be for their benefit not to ask too much of them in promises, but so much the more in fulfilment. To speak what one thinks, and to keep what one has spoken, is natural to man in his normal condition. If only the weeds of lie are kept away, and proper opportunities are given, the desire for truth will grow, and truth will make him free.

CHS. A.

THE PUBLIC SCHOOLS IN MASSACHUSETTS COMPARED WITH THOSE IN PRUSSIA.

THE schools of Germany have been, and are frequently, spoken of in newspapers and periodicals, which are devoted to the cause of education. In most of these cases they are held forth as superior to those in America. All statements, however, which are derived from travellers, should be received cautiously. Such writers usually see only large cities, celebrated places, or travel the most attractive routes. Even those who have visited Germany for the express purpose of gathering facts relative to schools, have spent most of their time at some renowned institutions, and, describing faithfully what they saw, have left the impression with the reader, that the average standard of the schools is very high. But if they had gone to all or most of the schools in the district or county of such a model school, and reported what they observed, the scales might easily have turned the other way.

If a German traveller would judge of the schools in our State by those in Boston, or all the institutions for the blind in America by that of New England, he would be mistaken. A stranger, travelling in Germany, is usually regarded as a distinguished man, and seldom visits a school without being accompanied by one of its superiors. The presence of such visitors will generally excite both scholars and teachers to a certain degree, and this will have the tendency to make the school appear either better or

worse than it really is. Such visits are usually short, and show only the outward appearance of the school. Even should the visit be prolonged, the stranger would hardly succeed in finding out the true feeling of the scholars towards the school and its teachers, and no well-informed teacher could be induced to communicate his heartfelt wishes for the prosperity of his school, or these institutions of his state to a stranger, especially if he is introduced by the Superintendent. Those travellers, interested in the cause of education, feel their impulses quickened by seeing abroad so many new and interesting things, and thus their communications may unconsciously be written in brighter colors than stern reality would warrant. The writer of these lines, having been prepared by a collegiate education, spent three years in one of the largest Prussian Normal schools, and was engaged for almost twelve years as a teacher, first in a country school, with different classes, then in a High, and finally in a Primary school. He was acquainted with the German standard works of educational literature, and the principal periodicals and pamphlets of the day. In the fall of 1848 he was chosen by two hundred and fifty teachers of his county in Silesia to represent them at a convention of delegates, which was to communicate the wishes of the teachers to the king. A year later, he was found guilty of unsuccessful treason against the divine authority of King Frederick William IV, and having been condemned to dismissal from office, the loss of the "Prussian National Cocarde," (an ensign signifying citizenship) and to the company of thieves and murderers in a prison, he sought and found his way to free New England. Having no personal interest to overrate or undervalue the real standard of Prussian schools, he will state what he knows to be true. Errors with regard to the schools of this State can easily be rectified. In order to avoid misunderstanding, it may be stated that the subsequent remarks do not relate to the higher schools of learning or private schools, but exclusively to what are called Public Schools.

There is *first* a marked difference in the *history of these institutions there and here.*

Previously to the Reformation, the seat of learning was at universities and in cloisters, and reading was an art known only by

educated persons. But after that great event, when the Bible was thrown open, Congregational singing introduced in Protestant churches, and books were published, reading was found to be a very necessary accomplishment. Ministers, who had always given more or less instruction in religion to the catechumen, found their labors much increased, and sent these scholars to the sexton for instruction in reading. Later, ciphering and writing were found valuable acquirements, and the first members of parishes would pay an extra compensation to the sexton for teaching their children these branches. After the seven years' war Frederick the Great wanted to reward many of the subordinate officers of his army with civil offices, and many were recommended by him for, or placed in, the position of sexton, organist, and instructor. He also gave at that time a school "*règlement*" to several of his provinces, which is still in force. This law fixes the annual compensation of a sexton-schoolmaster at a free official dwelling for himself and for a cow, two acres of land, sixteen bushels of grain, and thirty-two dollars. As the electors of Brandenburg, or later, kings of Prussia, with their older provinces, had embraced the Protestant religion, all the churches remained in the possession of the original societies. But in that half of Silesia which was not protected by Protestant dukes, about three hundred and fifty churches, with all their property, were taken, about 1650, by the Austrian Government, and given to the few scattered Catholics, who settled there as priests and sextons without any congregation. When, after eighty years of religious oppression, Frederick the Great obtained possession of that beautiful province, he proclaimed, that every body was free to seek his salvation "after his own fashion." The Protestants built again churches and school-houses, but could not always obtain real estate. In order to indemnify the teacher for this loss, it was agreed to have religion, reading, writing, ciphering, and singing taught in these schools, and to pay weekly for each child, "school-money." In other places, where schools were founded only in connection with, but not in the neighborhood of, a church, the teacher, not being sexton or organist, would receive only "school-money," or be satisfied with less than the prescribed fixed salary. In 1808 a law was given which entitled voters in cities to choose

their own municipal officers, and conduct their own affairs, under certain restrictions. This placed newly created city schools upon a different and more favorable ground, while the old schools remained under the wings of church government. About 1804, the great philosopher Fichte succeeded in interesting the Queen Louise in the cause of public education. A great inundation, and succeeding famine, in some provinces, and the war with France in 1806 and 1807, prevented the proposed progress. Now, the humiliated king saw no way to retain his position except by granting important liberties to his subjects, and, by improved instruction, to cause a general revival, especially among the younger male population. Professors and preachers, poets and musicians, united thankfully with him for such a purpose. It was during that period that a number of talented young students, supported by government, were sent to Pestalozzi, in Switzerland, and after their return became the principal teachers of the Normal schools just opened. Numerous laws were now given either to the whole land by the king, or to single provinces, gubernatorial districts, or counties, by their respective officers, all of which, with the intention of raising the standard of the schools. This laudable purpose, however, was given up by the king and his ministers, as soon as his authority and power were regained and firmly established. The ball, however, was set in motion, and could not very well be stopped in its career without causing a great deal of ill-feeling. Since the fall of 1830, the Prussian schools have flourished, not inspired by, but in spite of, government.

Many instances could be mentioned to prove this, and cases given where men were elevated to the important station of teachers or directors of Normal schools, on account of their ability as teachers, and love for progress, who were afterwards censured or dismissed, because the eyes of their pupils were opened too much. All improvements were local, occasional, patch-work, without a general system. The wishes and just expectations of teachers, officially expressed, were laid before the king in 1848, but up to this date not one great evil has been remedied.

Such, in a few outlines, is the history of Prussian schools.

How much more simple, effective, liberal, and wise are our laws, with regard to these institutions ! How natural, expansive, and luxurious has been their growth from the day on which Philemon Purmont was "intreated to become scholemaster" of Boston, in the year 1647, when, throughout the State, the support of schools was made compulsory, and education universal and free, down to this day ! Neither institutions and ancient rights, nor prejudices and individual selfishness have been permitted to bar our schools against progress. Not one word more need be said to show the striking contrast in the history of the schools there and here.

Secondly, there is a marked difference in the *position of the schools*. Christ says, "No man can serve two masters ;" but the Prussian school has four. There is first the *landlord*, who formerly always was of noble birth, and who, as the "*patron*" of the church, became, naturally, the patron of the school. His relative rights and duties, as such, rest on history. He selects the teacher whenever a vacancy occurs, either independently, or in coöperation with the preacher, or in mutual agreement with preacher and parents. Arising difficulties were, previous to 1848, settled at his own court, the judges of which were elected by himself, and consequently mostly all cases were decided in his favor. The second master is the *preacher* of the church to which the school belongs. In his capacity as superior of the school he is called *revisor*. Where the teacher is at the same time the sexton, organist, or leader, he is naturally the servant of the minister. He gets the water, holds the basin at the baptism of children ; he carries the gown or the books of his superior at funeral processions, and in many other things has simply to do what he is commanded. One engaged exclusively as teacher, is naturally exempt from such service, but in the school-room he is also bound to obey his revisor. The rights of the latter are unchecked. He is superior in education, position, and influence, and not limited by law. He visits the school whenever he pleases, daily or once in a year, advises or corrects the teacher in private or in the presence of scholars, according to his option, arranges and conducts the examinations or exhibitions, and reports at intervals to his superiors. He settles arising difficulties between parents, scholars, and teachers, chooses books to be used in instruction, and decides when

and what kind of a school-house and what school-furniture are needed. The third master, *government*, was born under the regimen of Frederick the Great, and has been gaining in strength ever since. This master has many officers, from His Majesty down to the revisor, which latter unites the authority of State and Church in one person. This system has proved to be very effective in the Protestant parts of the kingdom ; but rather dangerous in the newly-acquired Catholic provinces. It was found that the absolute King of Prussia could not agree with the bishops of the absolute Pope at Rome, and therefore the former gave a little more power to the fourth master, the *community or the parents*. Each school has now a school committee, chosen by the same men, who, by custom, elect the parish committee, and this body takes all the rights over a school which are not already claimed by the three other masters.

Our American schools acknowledge but one master, — the community or the people. Even legislative bodies who make the laws, and school committees which execute them, derive their transient power from that source. With us, all the money necessary to defray the expenses of school-keeping is raised by direct taxation, while there the teacher collects his grain from the landlord and the farmers, his money from those who have children, and receives vegetables and sausages from those who pity him. With us, the subordinate teacher obeys and honors his superior as such, but shakes hands and stands on equal ground with him as a man and a citizen ; in Prussia, the preservation of official dignity is a point which is always kept in view by officers in their intercourse with men below them. With us, man honors the office, and is elected (so they say at least) on account of his superior fitness for it ; in Prussia, office honors the man and sanctions his deeds, because divine authority has placed him there. The policy of our government differs according to the result of elections ; but the absolute ruling power of Prussia never intends to yield to such weakening influences. Whoever gets an office as teacher, preacher, or school-committee man, keeps the same till he dies, or resigns, or is dismissed by legal process. The friendly or hostile relationship of the school to its four masters, or of these masters among themselves, depends almost entirely on the per-

sonal worth and the disposition of the landlord, the royal superintendent (or arch-priest, as county officer), the preacher, and teacher. Landlord and preacher seldom disagree with regard to school affairs; school-committee men take the places of honor at the annual school exhibitions, sign the school report written by the revisor, and have a deciding voice (subject, however, to the overruling one of government) with regard to expenses caused by building new school-houses, or alterations of old ones. Each teacher, on entering his office, receives a written "*vocation*," signed by all parties concerned, in which his duties and emoluments, with their sources, are specified. The writer regrets to be prevented, by the limits of this article, from publishing a few specimens of such vocations, for they would cause a great deal of merriment among the readers of this journal. These vocations settle all questions with regard to income; but it is impossible for them to circumscribe exactly the moral, social, or even official position of the teacher. Generally, he has little or no intercourse or difficulties with his landlord, and cultivates a good understanding with parents and the members of the committee. The greatest difficulties arise and exist between teachers and their revisors. They are now actually belligerent parties, and the persistency and hostility with which the war is carried on, induce the writer to show its causes and effects. It will make the beautiful harmony which unites the preacher with the teacher in our country appear in a more beautiful light.

Up to 1810 the best feeling existed between these parties, because the minister was superior to the teacher in every respect. Candidates for the ministry, (of whom there were about four hundred in Silesia, in the year 1848) before they found a place to settle, kept private institutions, filled the upper places as teachers in public schools, or became private instructors in the families of the rich and the nobility. But after some of the most distinguished disciples of Pestalozzi had begun their work in Prussian Normal schools, a general and powerful revival was experienced with the most talented teachers, and through them with parents and scholars. Education became an independent science, with a separate literature, and demanded a wider field. The Catechism and Bible did not remain the only spelling and reading books, mountains

and rivers in Palestine not the exclusive material for geography, nor sacred music the only kind to be practised in school. Psychology advanced, and with it the best methods of teaching. The Prussian teacher of 1830 differed as widely from his predecessor of 1800, as the Massachusetts schools of to-day do from those thirty years ago. While thus the schools were gaining internal strength and popular favor, the royal dignitaries of the Protestant church advanced in an antiquarian direction, till in 1833 ministers on being ordained were obliged to swear to the doctrines of the symbolic books of 1530. Thus the great masses of the people were moving and pressing forward, while the officers of Church and State tried to make the machine go backward. These opposite powers met at the school-room. The young minister, who, by command of government, had spent only six weeks as a listener at a Normal school, with his antiquated and narrow-minded creed, and the young teacher, well prepared for his task, glowing with desire to elevate the masses, and supported by the community, became the warring parties; and the struggle will not, cannot end, till either education and progress are obliged to recede or the power of absolutism is broken. True, there are laudable instances of harmony and respect between preachers and teachers, but they are rare, and are fully upset by many assaults which actually have occurred between others, and of which the writer could mention many, did they not degrade too much his native country. "*My schoolmaster*" and "*the black one*" are the technical names used throughout Prussia by revisors and teachers in conversation with their colleagues. Celebrated philosophers, teachers, and writers, like Dr. Diesterweg, G. Scholz, Dr. Meyer, Kawerau, and others, were taken from Normal schools either by dismissal or promotion, and their places filled with divines fresh from the pulpit. Government went even so far as to forbid, in 1843, all teachers to meet together as such, and to discuss professional matters, without being overwatched ("*guided*" was the word used in the decree) by a minister. The writer, believing in the usefulness of teachers' meetings, became himself subsequently the member of a secret society, which held their deliberations around a table, upon which glasses of beer or wine and cards were placed. Another secret society met at a bowling alley, some one keeping the

ball in motion while the others were engaged in discussion, and a third association in the same neighborhood met openly with a liberal-minded preacher as their chairman.

Thirdly, some difference may be observed in the *aim of the schools*. There are many teachers among us whose aim is to prepare their scholars for the next higher class, or for practical business life. Such a view is laudable, but not without error. It draws too narrow a circle, takes too low a range. The Secretary of the Board of Education was supported by a goodly number when he stated that mental discipline is a primary object in education, to which the acquisition of knowledge is but secondary. This is the higher, nobler view of teaching and training, which is gaining ground year after year here and abroad. Politics or sectarianism ought never to enter as a ruling power into our public institutions for education. With us, teaching is a business which is pursued for a while, but given up immediately for another position or employment which offers more pleasure or profit. The Prussian school is justly called a "*daughter of the church*," and therefore either Catholic, Jewish, or Protestant. Religion, with the connecting branches, (doctrines and morals, explanation and history of the Bible, ecclesiastical history, committing hymns, selections from the Bible and the Catechism to memory, and repetition of the leading ideas of the sermon,) claims in each school from six to twelve hours a week, or about one-third of all the time that is given for instruction. The school in this connection is the stepping-stone to the church, and perhaps the majority of elder pupils could give as good or even better reasons for their faith, than many a deacon of American churches. The teachers, whether their evidence rests on outward authority or on inward conviction, would give up this branch of instruction only with great reluctance and regret. Absolute necessity introduced and upholds the secular branches in the schools, but great care is taken to exclude all which is not immediately needed. The school is thus secured against foreign, ecclesiastical, or political influences by a wooden fence, which is sufficiently high to prevent the masses from looking over it, but not thick enough to hinder inquisitive minds from looking through the crevices. Besides, a great deal thus acquired is forgotten

five years after the pupil has left the school. The life of the Prussian farmer, the common laborer and mechanic is a long working-day, which could not be borne as it is, were it not for social enjoyment in the present, and the religious promises in a future world. *Young men* — women never hold the position of public teachers, — have to prepare themselves carefully, in order to get admittance into a Normal school, have to study much, and prove strictly obedient, in order to pass the final examination, and must work perseveringly to get a position as teacher. Having succeeded in that, the climax is reached, the long-hoped-for marriage is consummated; he knows the field of his work, and from the windows of his school-room he can see the churchyard where his ashes will be gathered with those among whom he lives. This produces a peculiar steadiness, calmness, and dignity, which cannot be described to, or felt by, a New England teacher. The well-educated but poor Prussian schoolmaster will value higher, and make more useful, a simple standard work, than his colleague in Boston will a large library. There, is slow and healthy digestion — here, a hastened accumulation; there, a noiseless, steady and efficient official activity — here, volumes of printed school reports, dismissals, resignations, elections of teachers, and all degrees of good and ill feeling between the parties connected with the schools. The Prussian teacher could not have endured so much poverty and adversity, had he not believed in and been upheld by a higher aim than to teach the common branches successfully. He has read, thought, and conversed enough about education to appreciate its importance, love his calling, and devote his life to it.

Fourthly, considering the *method of instruction*, it must be conceded at once, that the Prussian schools are far superior to ours. This is owing to various causes. The most eminent German minds, philosophers and writers, officers of high standing in church and state, practical men, from professors down to the lowly schoolmaster, have given much thought and time to find the best methods of teaching. Generally, the teachers and professors of Normal schools have fulfilled their duties nobly. They kept themselves well posted up with the literature and discoveries of the day, and gave a practical trial to new methods in the model schools. They wrote practical guide-books for teaching the vari-

ous branches, and remained in correspondence with those who entered most heartily into their work. Thus each teacher in entering the school-room had been made acquainted with *one* good method, which of course was afterwards modified according to his individuality, or local conditions. Practical skill, once acquired, remains now a gain to the school as long as the teacher lives. As most of the teaching is oral, and but few books are in the hands of the pupils, the teacher is necessarily obliged to prepare himself carefully for each lesson, which increases his capacity as an instructor. Neither government, church nor parents have ever offered any serious objections to an improved method, provided the aim was right. Especially cultivated and generally practised is the art of catechizing children. This art, particularly its Socratic branch, is almost entirely unknown in our schools. Nobody can deny, however, that our methods of teaching are improving, and though the German schools will always have the advantage in some respects, we have good reason to believe, that by the spirit of liberty these shortcomings will be made up in some other way.

Fifthly. Closely connected with public schools are those institutions in which teachers receive their education. The *Prussian seminaries differ widely from the Massachusetts Normal schools.* No Prussian subject can receive the vocation as a public teacher, unless he has passed an examination, conducted by the teachers of the seminary, in the presence of two royal commissioners, one from the gubernatorial, the other from the provincial department. These examinations were formerly pretty searching, and but few did pass them who were not graduates of a Normal school. These institutions are sustained by government, and the pupils receive their board for about \$25.00 per year. They were placed in large cities, where the musical taste could be improved by hearing good sacred and secular concerts, and where the scholars could have free access to large libraries and mineralogical, botanical, and zoölogical collections. It was also intended to have but one or two of these institutions in each province; to raise the Catholic teachers to the same level with the Protestant, and to have the pupils separated according to their confession, only when receiving instruction in religion. But this plan was ob-

jected to by Catholic and Protestant priests; and the writer remembers well the astonishment he could read on the faces of several hundred Catholic brethren when, at a public meeting in 1848, he proved to them that reading, writing, and all branches of science taught in the public schools, except religion, were entirely alike. The clergy and church-going laymen of Germany have a great lesson to learn, before they will be able, like the American, to have a religious conviction of their own, and yet respect the differing opinions of others. The Massachusetts Normal schools stand upon their own merit. The school committees elect the best teachers, who are satisfied with the offered salary. Had experience proved that another way of preparation besides that in Normal schools was better, these institutions would not have been sustained. Our Normal schools offer to give only instruction, and leave it to the pupils to suit their own convenience with regard to their bodily wants and comforts. Religion, as taught in the Bible, is in our public institutions the directing polar-star, or the compass, leaving it with each adult to follow one chart or another, and thus making every one the agent of his own salvation. The pupils at our Normal schools devote most of their time to the study of the common school branches, but give comparatively very little time to psychology and the fundamental principles of education and instruction. Few leave these institutions with a good selection of arranged matter for different classes, or a knowledge of the best proposed or tried methods in the different branches. But little time is given to practical teaching. The number of teachers is rather small, and the time of stay too short.

Between 1820 and 1840, most of the Prussian seminaries had a course of three years. All that was required of aspirants was officially made known, and pupils were admitted after a rigid examination. The study of a number of branches was limited to the first twelve months, that of a few others to two years, and Religion, Music, History, and Geography embraced the whole course. During the first year, the students were engaged in acquiring and arranging the matter to be taught; during the second year, attention was directed to the leading principles of education, different methods of instruction, and the gathering of

material for a systematic course. The last year was devoted to general reading, repetition, and especially practical instruction under the eye of a teacher, sometimes in the presence of his whole class, followed by daily advice and help. The art of catechizing claimed especial attention. Model schools, in which the students teach, are under the direction of *one* teacher, assisted by his colleagues in their especial branches, and number upwards of 300 scholars. They are generally regarded so highly, that the richest parents will send their children to them in preference to other schools. The idea of sustaining a seminary without a model school, would appear to a Prussian teacher about as ridiculous as if a master carpenter or blacksmith engaged to teach an apprentice simply by giving a minute description of the tools and the way in which they ought to be handled, but never using any wood or iron in practical work.

If in this respect the Prussian seminaries must be regarded as far superior to the Massachusetts Normal schools, they fall short in another point, which will finally be mentioned. Our institutions contain students who have voluntarily chosen to avail themselves of the opportunities offered to them, while these schools in Prussia may be regarded as the only door through which one can enter into the station of a teacher, and the visit of which is therefore compulsory.

Our teachers of these institutions honor the students; here is mutual coöperation and regard, nay, even affection between these parties; while the Prussian teacher looks down upon his pupils as inferior beings, whose habits and minds are to be shaped into a certain form. Our students are free to choose their boarding places, to select their own literature, and employ their free hours as they think best; the Prussian pupil is expected to eat and drink, sleep and pray, converse and read, walk and sit down according to command, and the fact that a number of seminaries were put within the walls and rusty cells of evacuated cloisters, is significant in more than one respect. We are convinced that there can be no real contradiction in the will of God as revealed in the Bible, and the natural sciences, and that apparent differences are caused only by our imperfect understanding; but the Prussian seminary is built upon the Catechism of the ruling

churches, and depends, besides, on the religious conviction and favorite "hobbies" of the highest gubernatorial and provincial officers, who are the eye-glasses through which His Majesty reads the wants of his subjects. Such a high officer will exert great influence in one or another direction over a whole province or district by favoring all those who go with him, and thus the highly praised Prussian Normal schools present to an impartial observer quite a checkered appearance.

Most of the Prussian disciples of Pestalozzi were liberal men at the commencement of their career, but the strong official breeze, caused by the secret articles agreed upon by the German rulers at Vienna, June 12, 1834, induced them to trim the sails accordingly. Kawerau, Dr. Krueger, and Dr. Harnisch might be mentioned as instances. These influences divide naturally the students into two classes. Those who by talent, study, or experience, have raised themselves to a level high enough to look behind the curtain and to understand the part they were designed to play, separate the official aim from that of their own, and try to be strictly legal in all official relations, while their private influence is in another direction. This was one of the reasons why the revolution in 1848 spread so rapidly, because in almost every town were teachers, who had kept hitherto perfectly quiet, but understood well, that even in the most unfortunate termination of the catastrophe they must be gainers, for they had nothing to lose. The other class of students and teachers comprises those who by inward religious motives or outward official necessity do what they acknowledge to be their duty, but do not see that they are used as tools for purposes hidden from them.

The writer, who kept a journal during his stay at the Seminary and in his subsequent career as a teacher, can hardly abstain from relating some of his own experiences, in order to prove the truth of several statements. One case of excellent, but ill-spent talent, may suffice. One of his fellow-students, G; after having graduated at the Normal school, travelled through Italy, Austria, and Switzerland, and on his return accepted a very good position which was offered to him. His landlord was a zealous Catholic, who supported the Protestant school liberally, in hope to win some of the flock to his faith. The revisor was a "rationalist,"

anxious to counteract the landlord's influence by liberal doctrines. The royal Superintendent was a strong orthodox Lutheran, who knew the tendencies and endeavors of the revisor and landlord, and kept a sharp eye on that school. G went to work quietly and firmly. Having won the confidence and affection of his school, he in giving religious instruction to the first class, gave them always various views on the same doctrine. He made them acquainted with many doctrines of the Catholic Church, taught them the Lutheran Catechism, and gave them in addition his own rational views. The consequence was that the scholars answered just in such a way as he put the question, and thus the school proved satisfactory to all parties. G had been teaching there for about three years, when the writer, accompanied by a friend, visited him. After a long conversation about his peculiar position, we visited his school. According to his advice we tried to appear rather "official." He began to catechize about the temptation of Christ in the wilderness. From the tone in which he commenced, the scholars inferred that they ought to answer in the orthodox way. They proved by numerous citations from the Bible, the existence, influence, and kingdom of the devil, and showed, finally, that it was this devil himself by whom Christ was tempted. After this, G turned with a peculiar look to us, then to his scholars, saying, "This, you know, is the doctrine of the Church; but if *you* should be asked what *you* think about it, what would you say?" And now the text was considered again, and the result differed considerably from the "church-doctrine." At that time the writer was highly pleased with the teacher's dexterity, but now can hardly think of that scene without pitying both teacher and scholars.

It was intended to compare, in the subsequent lines, the methods used in the Massachusetts and in the Prussian schools, in teaching the various branches, and to compare the Massachusetts teacher of to-day with its colleagues abroad; but the Resident Editor knocks at the writer's door, and tells him that the time is past and the printer is waiting. The Prussian school of to-day is an old barn, which has now become the warehouse of a second-hand dealer, who has filled it up from top to bottom with the greatest number and variety of things. Order and system can

only be secured by an enlarged building, and such enlargement cannot take place unless another site is chosen, and a new foundation laid. The Massachusetts school is a solid and beautiful structure, with large halls and rooms; but the inside work is not all done yet, and will require a little more time to finish it to entire satisfaction. The Prussian teacher is the prophet Jeremiah, uttering his lamentations, while the Massachusetts teacher is Gideon, at whose influential command the trumpets are blown and the walls of Jericho fall to the ground.

CHS. A.

LIMITATION OF THE TEACHER'S RESPONSIBILITY IN MORAL INSTRUCTION.

It is an omen for good, that the subject of moral instruction has, of late, assumed a degree of prominence that commands a very large share of the attention of the educational public. This prominence is discernible in the well-known fact, that this branch of culture is a leading topic in everything that emanates from the press, the pulpit, and the lecture-room, pertaining to the family circle, home education, and those other influences which do so much to educate the child. It is also to be found upon the programme of almost every teachers' convention; and educational journals, our own included, frequently, almost monthly, discuss the subject in all its various relations and bearings.

At a meeting of a county teachers' association in this State, held not long since, arrangements had been made for three lectures. The first speaker had selected as his topic, — Moral Instruction. The second gentleman prefaced his performance by expressing his regrets that he had, without knowing the topic of the first lecture, prepared a discourse upon the same subject. But when the third lecturer was introduced, he stated his intention to waive all apologies, as unnecessary, and then congratulated the audience upon the harmony of sentiment among the lecturers on the occasion, and announced as his topic, — Moral Instruction! This coincidence, without any preconcerted action,

shows both the direction of the public mind upon this subject, and also the general desire to make it a matter of practical interest in the work of education.

But our present purpose is to inquire the extent to which the teacher can reasonably be held responsible for the moral culture of his pupils — or for the want of it. If those pupils, more or less, fail to receive a harmonious development of character, in which the moral element predominates; yea, more, if they leave the way that is right, and, under the ungovernable impulses of a perverted moral nature, rush into the forbidden paths of vice that lead to wretchedness and ruin, how far are these consequences to be charged to the inefficiency or neglect of the teacher?

In its most serious aspects, even, this does not seem to us to be a question particularly difficult of solution; nor one involving any point that the lawyers would be likely to call knotty; although it is a question upon which there is, very naturally, a great diversity of opinion. And from the circumstance last named, it seems specially worthy of a candid examination, and also on account of the morbid feeling of discouragement prevalent, to some extent, among a class of teachers, because they seem not to themselves to be able to meet the expectations of a portion of the public in this respect. That such expectations are often exorbitant and unreasonable to the last degree, is a consideration that does not always come to the relief of teachers who are scrupulously conscientious and extremely sensitive to the random imputations of that unfeeling task-master — public opinion. By the verdict of a reasonable public opinion, however, we believe that faithful, painstaking teachers do not receive undue censure; nor do they fail to receive a proper award of credit. By a reasonable public opinion we mean, the estimation of those who are accustomed to regard the subject of education in its broadest sense; who look upon the formation of character as the result of a thousand influences, with many, and perhaps some of the most potent, of those influences, outside of the school-room and entirely beyond the teacher's control.

That teachers should receive the censure of another, and a different, portion of the public, is not strange; though it is provokingly unreasonable and unfair. All parents, even unprincipled,

abandoned parents, feel the necessity of moral culture for their children. If, through their own incompetency or neglect, or the undue attention given to business or pleasure, they have failed to give to them that necessary culture, it is quite in accordance with the inconsistency and unreasonableness of such persons to transfer, in their judgment, the culpability from their own shoulders to the shoulders of whatever other party concerned may seem most suitable to be made a scapegoat for their own delinquencies.

But the case is not to be decided by the rule and line. . Two considerations, quite different in themselves, will determine, in our judgment, the extent of the teacher's responsibility in this whole matter,—the conditions of the contract, to which every teacher is virtually a party ; and the particular circumstances connected with the school or individual case. The first of these considerations is defined with sufficient precision for all practical purposes. The terms of the contract, as expressed in the laws of the land and understood by the generality of mankind, are by no means equivocal. The teacher is an agent for the parent, acting under the supervision of the authorities of the town and State as trustees. So far as he is able, from the nature of the case, he stands in the place of the parent, — *in loco parentis*. His powers for the time being are plenal. While the pupil is under his charge, those powers are not subject to the will of the parent. They can neither be revoked, nor modified by him. That power is wisely entrusted to more disinterested hands.

These points are, we believe, beyond all controversy ; and scarcely less plain and well defined is the work to be done by the teacher. In addition to his other duties, with which we have now nothing to do, it is enjoined upon him to pay special attention to moral instruction. In the Commonwealth of Massachusetts, (and the case is not materially different in our sister States adjoining,) that duty is enjoined in language of surpassing beauty, and at the same time with an admirable degree of precision and comprehensiveness.

It is made the duty of *all teachers*, "to exert their best endeavors to impress on the minds of children and youth committed to their care and instruction, the principles of piety, justice, and

a sacred regard to truth, love to their country, humanity, and universal benevolence, sobriety, industry, and frugality, chastity, moderation, and temperance, and those other virtues, which are the ornament of human society, and the basis upon which a republican constitution is founded, and to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues, and also to point out to them the evil tendency of the opposite vices."

The most strenuous advocate for high-toned moral instruction can hardly add to the above enumeration of duties, explicitly laid down for the teacher. It is not in the form of a permission, but is an express injunction. It is obligatory upon all teachers, and from it, as a solemn duty, no teacher can be released. The wish of the parent, even, or the fact that moral instruction is properly attended to at home, cannot be received in favor of an exceptional case. It is not designed to relieve the parent from any of his duties; for his obligation to give his child moral instruction, in another way at home, is just as great when that child is under good training at school, as when he is wholly under his own care at home. Moral instruction at home is one thing, and moral instruction at school, another. The parent has, from the very relation of parent, his duties pertaining to the education of his child. A minor portion of those duties he may discharge by placing the child in a well-conducted school; but those duties which, from their peculiar nature, can be performed *only at home*, he can never transfer. On the other hand, to the pupil as a pupil, as a learner, surrounded by other learners, there is a sphere of duty which can be filled by the teacher, and by none but the teacher — not even by the parent himself. It no more admits of transfer than in the case of the parent.

The parent and the teacher having, therefore, their own respective and peculiar duties, the latter must not offer, as an apology for any neglect on his own part, the supererogation of the former. His own duties are expressed equally by the laws of the land, the moral sense of the community, and by his position as an instructor.

Here then his path is plain, though difficult; but difficult only from requiring varied and incessant labor. Bringing to the per-

formance of his task all the acquirements within his reach, using his whole powers according to his best judgment, watchful of every opportunity, and careful to study and meet the peculiarities of all, he must endeavor faithfully to carry out the injunction laid down above. He is not held responsible for the *perfection* of his pupils in those "virtues," neither is he required to guarantee their immunity from those "opposite vices." He is to exert himself to the utmost, "to lead them to a clear understanding" of the former, and "to point out to them the evil tendency" of the latter. For a faithful putting forth of this effort, he is responsible, — for the consequences, he is not.

Our second consideration requires but a brief notice. If a school, or a pupil, is surrounded by influences which are peculiarly injurious to moral culture, how far, in such a case, is the responsibility of the teacher increased? We answer: His obligation is to labor more; and there his responsibility ends. Let us take an example. A lad of tender years is so situated, that at home he is a daily witness to instances of vulgarity, lying, profanity, backbiting, slander, immodesty, and quarrelling; and that too, perhaps, in the persons of parents, brothers, and sisters. He is permitted to waste his time in idleness, to join the vulgar rabble in the street in all their acts of wickedness, and even to take, unrebuked, his first lessons in all the above named vices and crimes. Such a lad enters the school. What is the teacher's duty in this particular instance? Plainly to make the case one of special effort in the lad's behalf. In the light of humanity, he is an object of especial solicitude. Let the teacher so regard him. So far as justice to his other duties will allow, let him adapt the extent and nature of his instructions to the peculiarities of the case. But, it will be asserted, the lad may still be unreclaimed from vice! Quite likely. In a majority of cases, like the one we have supposed, that will, as we think, be the consequence; and such a result is to be expected. When a child is exposed to every evil influence abroad, and is initiated into vice and depravity at home; when paternal authority, the warning voice of a mother's love, the restraining influence of a sister's affection, all of which are more powerful for good than the teacher's influence can be — when these come not to his rescue, how

can his course be otherwise than downward? Pupils spend less than one-fifth of their time under the care of their teachers, and if they are to be exposed to these more powerful influences, in the street or at home, during the other four-fifths of their time, how can it be reasonably expected that the teacher is to be held responsible for the sad consequences that inevitably follow? No consistent person will hold him so responsible.

We take high ground in favor of moral instruction in school, and regard it as the teacher's highest duty. But it is not his only duty. He is a co-laborer with others in training youth to become MEN and WOMEN, and he is responsible for the faithful performance of his part only of the duty in this work. That duty performed, his responsibility, as a teacher, ends. It matters not whether his labors are successful, or are thwarted by adverse influences beyond his control. The case is the same. Narrow-mindedness, fault-finding, and detraction may give a different verdict; but they can neither alter the relation in which the teacher stands to the pupil, nor prove any system of schools a failure. Where the morals of youth are known to be low, it will generally be found that good influences are relaxed at home rather than in school. Teachers must labor with fidelity and hope, and their principal reward must be found in a sustaining consciousness of duty well performed. But in due time there will also come to them, or to their memory, an approving voice, as the grateful expression of an appreciating public or a mindful posterity. They can well afford to abide their time.

A. P. S.

EXCERPTA.—Some read to think, these are rare; some to write, these are common; and some read to talk, and these form the great majority. The first page of an author not unfrequently suffices all the purposes of this latter class, of whom it has been said they treat books as some do lords; they inform themselves of their titles, and then boast of an intimate acquaintance.

There are three kinds of praise,—that which we yield, that which we lend, and that which we pay. We yield it to the powerful from fear, we lend it to the weak from interest, and we pay it to the deserving from gratitude.

Resident Editor's Department.

HIGH SCHOOLS IN MASSACHUSETTS.

THE following table * contains the names of those towns in the State which support High Schools by public taxation; together with the valuation, population, number of scholars of such towns, and the names of the male teachers in said schools, with their annual salaries. Our limited space for this month will not allow us to give the important conclusions which we have deduced from these facts and figures. In the next number we hope to place before our readers an abstract of the State Report, when we shall take occasion to refer again to this subject.

ABBREVIATIONS. — S. M., Sub Master; U., Usher.

NAMES OF TOWNS.	Valuation in 1890.	Population in 1885.	No. of Persons between 5 and 15.	NAMES OF TEACHERS.	Salaries.
Abington, } ...	\$1,466,878.00	6,936	1,388	{ E. P. Bates,.....	\$600
" East, }				" ,	600
Adams, South,.....	1,724,484.00	6,980	1,368	Benton W. Cole,.....	600
Ashland,.....	407,121.00	1,308	274	Horatio F. Allen,.....	600
Athol,.....	639,384.00	2,395	503	D. D. Leavitt,.....	600
Barre,.....	1,430,964.00	2,787	541	Thomas G. Grassie,....	800
Boston,.....	213,310,067.00	160,508	28,879	Francis Gardner,.....	2,800
Latin (Boys),				George Eaton, S. M., ..	1,600
				Charles J. Capen, U., ..	1,600
				Wm. R. Dimmock, U., ..	1,400
				E. A. Gibbens, U.,	1,300
				L. Walker, U.,	1,200
Eng. High (Boys),				Thomas Sherwin,.....	2,800
				Luther Robinson, S. M.,	2,000
				C. M. Cumston, S. M., ..	1,900
				L. W. Anderson, U., ...	1,600
				Ephraim Hunt, U.,	1,500
Girls' H. & Norm.,				William H. Seavey,.....	2,800
Braintree,.....	1,054,783.30	3,472	674	A. M. Haskell,	550
Bridgewater,.....	1,222,351.00	3,363	514	F. Crafts, †.....	
Brighton,.....	1,634,725.00	2,895	587	John Ruggles,.....	1,200
Brookline,.....	5,436,854.50	3,740	575	John E. Horr,.....	1,800
Cambridge,.....	10,608,787.70	20,473	3,841	L. R. Williston,.....	1,500
				W. F. Bradbury, S. M.,..	1,100
Charlestown,	8,624,690.00	21,742	4,518	A. M. Gay,.....	1,800
				C. E. Stetson, S. M., ...	1,200
Chicopee, }				{ George D. Robinson,..	800
Chicopee Falls, }	3,442,597.00	7,576	1,257	E. P. Nettleton,	700
Chelsea,	3,475,161.00	10,151	1,936	O. C. Pitkin,	1,600
Clinton,	909,148.00	3,636	569	J. S. Phillips,.....	900
Concord,.....	1,262,303.20	2,251	499	Henry Chase,.....	800
Danvers,.....	3,312,779.10	4,000	826	Nathaniel Hills,.....	1,000

* Prepared by the Resident Editor for the American Educational Year-Book for 1898. Published by James Robinson & Co., 119 Washington Street, Boston.

† Academy supplies place of High School.

NAMES OF TOWNS.	Valuation in 1850.	Population in 1855.	No. of Persons between 5 and 15.	NAMES OF TEACHERS.	Salaries.
Dedham,.....	\$2,999,518.87	5,640	977	Carlos Slafter,.....	\$1,200
Dorchester,.....	6,785,916.46	8,357	1,593	J. Kimball,.....	1,500
Edgartown,.....	670,834.00	1,898	370	N. G. Bonney,.....	550
Fall River,.....	6,091,250.00	12,680	2,880	James B. Pearson,.....	1,200
Fairhaven,.....	3,248,990.00	4,693	1,032	Charles P. Rugg,.....	1,000
Fitchburg,.....	2,039,864.60	6,486	1,183	H. L. Read,.....	1,200
				O. A. Richardson, s. m.,	400
Framingham,.....	1,910,613.00	4,676	831	Thomas Adams,.....	1,000
Centre,.....					800
Saxonville,.....				D. M. Crafts,.....	600
Georgetown,.....	715,213.00	2,042	377	J. S. Chamberlain,.....	800
Gloucester,.....	2,369,251.95	8,935	1,911	F. Wheeler,.....	800
Grafton,.....	1,356,063.00	4,400	896	T. L. Griswold,.....	800
Greenfield,.....	1,072,889.00	2,945	600	J. A. Shores,.....	1,000
Haverhill,.....	2,243,497.00	7,932	1,441	Dr. I. H. Nutting,.....	900
Holliston,.....	829,596.00	2,894	620	Joseph Buckland,.....	750
Holyoke,.....	1,812,854.00	4,639	795	John W. Allard,.....	800
Hopkinton,.....	887,091.50	3,934	792	Issachar Lefavour,.....	800
Ipswich,.....	1,062,792.50	3,421	711	William J. Rolfe,.....	1,200
Lawrence,.....	6,003,716.23	16,114	2,792	Ephraim Flint, Jr.,....	1,100
Lee,.....	966,320.00	4,226	973	C. Blodgett, Jr.,.....	1,000
Leominster,.....	1,244,051.10	3,201	635	David W. Hoyt,.....	800
Lexington,.....	1,170,428.00	2,549	363	C. C. Chase, <i>Prin.</i> ,....	1,300
Lowell,.....	16,886,919.10	37,553	6,253	L. W. Hixon, <i>Sub Prin.</i> ,	1,200
				J. S. Russell, <i>1st Assist.</i> ,	1,000
				J. J. Colton, <i>2d do.</i> ,....	1,000
				C. H. Farnsworth, <i>3d do.</i> ,	1,000
Lynn,.....	4,148,989.40	15,713	3,398	Henry Lummis,.....	1,200
Malden,.....	1,731,662.40	4,591	912	Joseph H. Noyes,.....	1,000
Manchester,.....	499,507.50	1,864	342	Jonathan French,.....	475
Marblehead,.....	2,033,990.60	6,928	1,464	James B. Batcheller,....	700
Marlborough,.....	1,172,267.00	4,288	843	O. W. Albee,.....	700
Medford,.....	2,409,333.00	4,605	915	Charles Cummings,....	1,000
Medway,.....	867,176.00	3,230	601	David P. Temple,.....	750
Milford,.....	1,144,721.00	7,489	1,355	J. R. Draper,.....	900
Millbury,.....	985,030.00	3,286	648	H. P. Roberts,.....	700
Nantucket,.....	4,595,362.00	8,064	1,366	A. B. Whipple,.....	1,200
Natick,.....	916,210.00	4,138	782	Abner Rice,.....	1,000
New Bedford,.....	14,489,266.00	20,389	4,008	John F. Emerson,.....	1,600
				J. Judson Tucker, s. m.,	900
Newburyport,.....	5,390,069.55	13,357	2,739	Levi W. Stanton,.....	1,100
Brown H., (Boys),				William C. Todd,.....	1,000
Girls' High,.....				V. Dean,.....	1,000
Newton,.....				William E. Sheldon,....	1,000
Newton, West, } ...	3,157,340.00	6,768	1,240	Jonathan S. Marshall,...	1,000
Northampton,.....	2,504,144.00	5,819	1,278	O. W. Whitaker,.....	800
North Brookfield,...	651,332.00	2,307	496	Samuel W. Cook,.....	600
Oxford,.....	955,645.00	2,808	541	(Graded School.)	—
Palmer,.....	1,208,435.67	4,012	763	William E. Tolman,....	1,000
Pawtucket,.....	916,587.00	4,132	869	S. J. Sawyer,.....	1,000
Pittsfield,.....	2,660,744.60	6,501	1,496	Admiral P. Stone,.....	1,000
Plymouth,.....	2,473,123.00	6,486	1,375	I. N. Beals,.....	1,000
Quincy,.....	2,085,625.38	5,921	1,301	(Stetson High.)*.....	600
Randolph,.....	1,663,428.25	5,538	1,147	Henry A. Littell,.....	700
Reading,.....	1,071,042.00	2,522	487		
Roxbury,.....	13,613,731.50	18,477	3,964	A. H. Buck,.....	1,800
Latin,.....				William C. Collar, s. m.,	600
English (Boys), ..				S. M. Weston,.....	1,800
Girls' High,.....				George H. Gorely, s. m.,	600
Salem,.....	13,654,738.70	20,934	4,010	Robert Bickford,.....	1,600
Salisbury,.....	1,023,861.83	3,185	597	Jacob Baehelder,.....	1,600
				J. L. Cilley,.....	

* Supported, in part, by a donation from the late Anna Stetson, of Dorchester.

NAMES OF TOWNS.	Valuation in 1850.	Population in 1855.	No. of Persons between 5 and 15.	NAMES OF TEACHERS.	Salaries.
Somerville,	\$2,102,631.00	5,806	1,198	Samuel J. Pike,	\$1,500
Southbridge,	1,131,673.00	3,429	738	Henry Root,	650
South Danvers,	*	5,348	1,120	C. L. Cushman,	1,000
South Reading,	755,019.00	2,758	487	H. F. Munroe,	800
Springfield,	6,375,453.50	13,788	2,606	Ariel Parish,	1,500
Stoneham,	481,862.00	2,518	482	Dana I. Jocelyn,	800
Taunton,	3,701,472.00	13,750	3,088	William E. Fuller,	1,200
Templeton,	877,725.00	2,618	517	Hosea F. Lane,	
Uxbridge,	1,129,366.50	3,068	640	H. E. Rockwell,	700
Waltham,	2,778,446.50	6,049	965	L. P. Frost,	1,000
Ware,	1,108,228.00	3,498	661	E. E. Bradbury,	800
Watertown,	2,351,583.20	3,578	539	William Webster,	1,000
Westborough,	768,499.50	3,014	508	S. C. Stone,	700
Westfield,	1,563,758.00	4,575	920	E. G. Daniels,	800
West Roxbury,	†	4,813	874		
Boys' High,				D. B. Hagar,	2,000
Girls' High,				R. M. Morse, jr., s. m.	800
Weymouth,	1,714,014.75	6,530	1,245	Miss E. F. Bachelor, ...	600
Woburn,	1,962,577.00	5,451	887	William K. Fletcher, ...	900
Worcester,	11,085,506.70	22,286	4,056	W. A. Stone,	1,200
				Homer B. Sprague,	1,300
Winchester,	649,346.00	1,801	341	P. W. Calkins, <i>Eng. Dep.</i>	1,200
				J. W. P. Carter,	750

* Valuation included in Danvers.

† Valuation included in Roxbury.

NOTE. — A few of the High Schools given in the foregoing table are supported, in part, by private endowment. Such is the case with the Latin School in Roxbury, and with one or two others. But in every instance, it is believed, no tuition money is received from pupils, the towns liberally paying for those scholars that are found qualified to appreciate the advantages of such institutions.

Mathematical.

QUESTION 3. What is the length of the longest pump-log, 15 inches in diameter, that can be put into a well 3 feet in diameter, situated in a large room, the ceiling of which is 10 feet high? E. H.

BURLINGTON, N. J.

QUESTION 4. Given the vertical angle, the line bisecting it, and the difference of the segments of the base made by this bisecting line, to construct the triangle. M. C. S.

QUESTION 5. The three angles of a triangle, and the distances of a point from the three vertices, being given, to construct the triangle.

G. B. V.

SOLUTION OF QUESTION 20 FOR 1857.

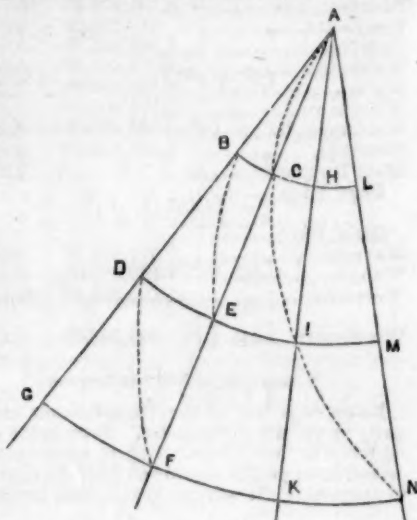
[Given: a pole 60 feet high, 40 inches in diameter at the bottom, and tapering uniformly to a point at the top. Required: the length of a line passing from the bottom to the top spirally, so as to complete the circumference of the pole once in every three feet; also, a general formula for finding the same.]

For convenience in the calculation, let the distance of the coils, 3 feet, be

taken on the slant height; and let the slant height, instead of the axis of the cone, be 60 feet. This supposition would make the axis only about one-fourth of an inch less than 60 feet.

If the convex surface of the cone is developed, it becomes a sector, — the radius of the sector being 720 inches, and the arc being equal to the circumference of the base of the cone. But, as circumferences are as their radii, we have the arc of the sector equal to $\frac{20}{720}$ of an entire circumference, or 10° . Let

AFG be a portion of the sector, — the angle A being 10° , and the distances AB, BD, DG , being each 3 feet; AC, BE , and DF will then represent 3 successive coils, commencing at the top of the cone. But, instead of placing the coil BE where it is, we may place it upon the corresponding part of a second sector equal to the first, as represented by the curve CI . In like manner, instead of DF we may put IN , and so on. As there must be one sector for each coil, there must be, in the whole, twenty sectors of 10° each, or, what is the same, one sector of 200° .



Now this curve may be generated by a radius vector having A for its pole, which radius vector, commencing from zero, increases uniformly with the angle of revolution, until it becomes 720 inches. The curve is, therefore, Archimedes' spiral. Preparatory to finding the length of the curve, we must find that of the radius vector after it shall have revolved 360° . Calling this radius vector b , we have

$$200^\circ : 360^\circ = 720 : b, \therefore b = 1296.$$

The equation for Archimedes' spiral is $r = a\vartheta$, in which r is the radius vector, ϑ = the angle of revolution, and $a = \frac{b}{2\pi}$. The length of the required line may therefore be found by rectifying this curve for $r = 720$. The formula for this rectification, as may be seen by reference to almost any work on the integral calculus, is

$$s = \frac{r(a^2 + r^2)^{\frac{1}{2}}}{2a} + \frac{1}{2}a \log. \frac{r + (a^2 + r^2)^{\frac{1}{2}}}{a}.$$

As the actual calculation may be instructive to some of our readers, we subjoin the operation:—

	LOGARITHMS.
$\frac{1}{2}b = 648$	2.8115750
π ar. comp.	9.5028501
$a = 206.265$	2.3144251
$a^2 = 42545.2$	4.6288502
$r^2 = 518400$	
$a^2 + r^2 = 560945.2$	5.7489205(2)

$$\begin{aligned}(a^2 + r^2)^{\frac{1}{2}} &= 748.963 & . & . & . & 2.8744602 \\ r = 720 & & . & . & . & 2.8573325 \\ a = 206.265, \text{ ar. comp.} & & . & . & . & 7.6855749 \\ 2, \text{ ar. comp.} & & . & . & . & \underline{9.6989700}\end{aligned}$$

$$\frac{r(a^2 + r^2)^{\frac{1}{2}}}{2a} = 1307.19 \quad . \quad . \quad 3.1163376$$

$$r = 720$$

$$(a^2 + r^2)^{\frac{1}{2}} = 748.963$$

$$\begin{aligned}r + (a^2 + r^2)^{\frac{1}{2}} &= 1468.963 & . & . & 3.1670108 \\ a & \text{ ar. comp.} & . & . & \underline{7.6855749}\end{aligned}$$

$$\ast \frac{r + (a^2 + r^2)^{\frac{1}{2}}}{a} \quad . \quad . \quad . \quad 0.8525857$$

$$\text{Log. } 0.8525857 \quad . \quad . \quad . \quad = 9.9307381$$

$$\text{Log. (reciprocal of modulus)} \quad . \quad = 0.3622157$$

$$\text{Log. } \frac{1}{2} a \quad . \quad . \quad . \quad = \underline{2.0133951}$$

$$\frac{1}{2} a \log. \frac{r + (a^2 + r^2)^{\frac{1}{2}}}{a} = 202.464 \quad . \quad 2.3063489$$

$$\frac{1307.19}{1509.654} \text{ in.} = 125.804 \text{ feet.}$$

Ans.

T. S.

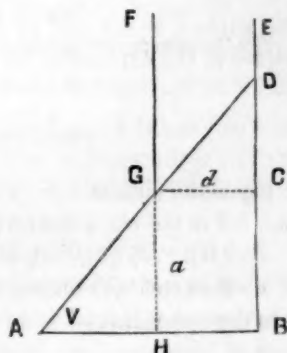
SOLUTION OF QUESTION 33 FOR 1857.

[What is the length of the longest pole which can be put up a chimney, the height of the jamb being a , the depth of the chimney b , and its width c , inches?]

Let $HBEF$ be the vertical diagonal section of the chimney, $HB = GC$ = the diagonal of the base of the chimney, and $HG = BC$ = the height of the jamb; then will AD represent the longest pole.

Let $AH = x$; and, by the conditions of the question, we have $HG = BC = a$, and $HB = GC = \sqrt{b^2 + c^2}$, which, for convenience of operation, we will represent by d .

By similar triangles, $x : d = a : CD$, $\therefore CD = \frac{ad}{x}$, and $BD = a + \frac{ad}{x}$; we have also $AB = x + d$.



* It is to be observed that the logarithm used in the formula is the hyperbolic logarithm; therefore, after having found the common logarithm, we must multiply it by the reciprocal of the modulus, — which is done above by finding the logarithm of the logarithm, and adding to it the logarithm of the reciprocal of the modulus. The common logarithm might, without great error, have been multiplied directly by 2.3, an approximate reciprocal of the modulus, in order to find the hyperbolic logarithm.

Now $AD = \sqrt{AB^2 + BD^2} = \sqrt{(x+d)^2 + \left(a + \frac{a}{x}\right)^2}$, a minimum;

from which, by differentiation and reduction, we obtain $x = \sqrt[3]{a^2 d}$; and, by substituting the values of x and d in the expression for AD , we obtain

$$AD = \sqrt{\left([a^2(b^2 + c^2)]^{\frac{1}{3}} + (b^2 + c^2)^{\frac{1}{2}}\right)^2 + \left(a + [a(b^2 + c^2)]^{\frac{1}{3}}\right)^2}.$$

Ans.

E. H.

BURLINGTON, N. J.

SOLUTION SECOND.

Put the diagonal of the chimney, $\sqrt{b^2 + c^2} = d$; and let $x = AB$, and $y = BD$. Then, from the similar triangles, $x - d : a = d : y - a$, $\therefore y = \frac{ax}{x-d}$. But $\sqrt{x^2 + y^2}$ = the length of the pole $\therefore AD = \sqrt{x^2 + \left(\frac{ax}{x-d}\right)^2}$ is to be a minimum. Differentiating, putting the first differential co-efficient = 0, and reducing, we have $x - \frac{a^2 dx}{(x-d)^3} = 0 \therefore x = d^{\frac{1}{3}}(a^{\frac{2}{3}} + d^{\frac{2}{3}})$, and $y = a^{\frac{1}{3}}(a^{\frac{2}{3}} + d^{\frac{2}{3}})$. Hence, $AD = \sqrt{x^2 + y^2} = (a^{\frac{2}{3}} + d^{\frac{2}{3}})^{\frac{3}{2}}$.

It may appear at first view that the above expression should be a maximum, but such is not the case.

M. C. S.

SOLUTION THIRD.

Denoting the angle A by ν , we have $AG = \frac{a}{\sin. \nu}$, $GD = \frac{d}{\cos. \nu}$, $\therefore AD = \frac{a}{\sin. \nu} + \frac{d}{\cos. \nu}$, a minimum. Differentiating this expression, and putting the first differential co-efficient equal to zero, we have $-\frac{a \cos. \nu}{\sin.^2 \nu} + \frac{d \sin. \nu}{\cos.^2 \nu} = 0$, $\therefore d \sin.^3 \nu = a \cos.^3 \nu$; $\frac{\sin.^3 \nu}{\cos.^3 \nu} = \tan.^3 \nu = \frac{a}{d}$; $\tan. \nu = \left(\frac{a}{d}\right)^{\frac{1}{3}}$. This gives the angle ν , or A ; and by finding its sine and cosine, and substituting their values in the expression for AD , we have the length of the pole. J. B. H.

ANSWER TO QUESTION 42 FOR 1857.

[Would a musket-ball, projected from the earth vertically upwards in a vacuum, fall to the place from which it was projected?]

This is an old question, and is intimately connected with the following, viz.: If a ball at rest with respect to the earth's surface be let fall from a point above, what course will it take in reference to a vertical line? Solutions of one or both of these questions have been given by Emerson, Simpson, La Place, and other eminent mathematicians. The subject is quite fully investigated in "Leybourn's Mathematical Questions," vol. iv. It is there shown, the spheroidal figure of the earth being taken into consideration, that, if a ball is projected vertically upward, it will strike the earth at a point north-westerly or south-westerly of the point from which it is projected, according as that point is in the northern or southern hemisphere; and that, if a ball at rest is let fall from a

point above the earth, it will strike the earth at a point north-easterly or south-easterly, according to the hemisphere, of the vertical line passing through the point from which the descent commences. The curve described by the ball is an ellipse, but may, without sensible error, be regarded as a parabola. In the first volume of the same work, a particular question is solved, in which a ball is supposed to be projected upward half a mile, and is made to fall about four feet west of the point of projection. But in this case the spheroidal figure of the earth is neglected, as it is in the solution of La Place, found in the "Bulletin des Sciences," No. 75. In these solutions, many disturbing causes, such as the resistance of the air, irregularities in the density of the earth, &c., are neglected.

T. S.

Scientific.

AGASSIZ'S NATURAL HISTORY OF THE UNITED STATES. — Volumes I. and II. of Professor Agassiz's great work, have been issued from the press of Messrs. Little, Brown & Co., with even more than the characteristic excellence of their typography. These fruits of the distinguished Professor's eleven years' toil in America, honorable as they are to him, are scarcely less so to the generous liberality with which his labors have been supported by the lovers of science in this country.

These volumes are divided into three parts, — "I. Essay on Classification, — "II. North American Testudinata, — III. Embryology of the Turtle; with thirty-four Plates."

We can only state the subject discussed in Chapter I., Part I., of this work, and the conclusions to which its discussions lead. It has for its title, "The fundamental relations of animals to one another, and to the world in which they live, as the basis of the natural system of animals."

In this discussion Professor Agassiz has arrived at results of as great moment to Theology as to Natural History; viz., that "All organized beings exhibit in themselves all those categories of structure and of existence upon which a natural system may be founded, in such a manner, that, in tracing it, the human mind is only translating into human language the divine thoughts expressed in Nature in living realities.

"All these beings do not exist in consequence of the continued agency of physical causes, but have made their successive appearance upon earth by the immediate intervention of the Creator. As proof, I may sum up my argument in the following manner: —

"The products of what are commonly called physical agents are every where the same, (that is, upon the whole surface of the globe), and have always been the same (that is, during all geological periods); while

organized beings are every where different, and have differed in all ages. Between two such series of phenomena there can be no causal or genetic connection.

"The combination in time and space of all these thoughtful conceptions exhibits not only thought, it shows also premeditation, power, wisdom, greatness, prescience, omniscience, providence. In one word, all these facts in their natural connection proclaim aloud the One God, whom man may know, adore, and love; and Natural History must, in good time, become the analysis of the thoughts of the Creator of the Universe, as manifested in the animal and vegetable kingdoms."

It seems scarcely possible for Lithography to be carried to a higher degree of perfection than it has reached in the plates accompanying Part III. of this valuable contribution to science.

PARCHMENT PAPER.—We are so accustomed to wonderful things now-a-days, that we seem almost to expect them in regular succession, from month to month; still, our admiration is excited when we are told that a very cheap and simple process will give to paper the tenacity and toughness hitherto sought in parchment alone. The assertion rests upon authority to which we feel bound to defer, as fully competent in such matters.

The only thing necessary for this purpose is, to provide a bath, in the form of some wide, shallow dish, composed of dilute sulphuric acid, in the proportion of two parts of acid to one of soft water. The paper is drawn rapidly through this liquid, and immediately washed in fresh water to remove the superfluous acid. This, when dry, is called "parchment-paper;" and if science will accept a term from us, the process might be called "membranization." * * *

It is asserted that a ring of this kind of paper has actually sustained a greater weight than one of the same size of thin parchment. — *Chambers' Journal*.

COLOR.—Mr. Bagdauoff, of St. Petersburg, announces that by a new method, he has succeeded in extracting from the feathers of birds, the pigments which color them. These pigments are, besides being organic matter, durable enough to bear transportation from St. Petersburg to Paris, without alteration or decomposition.

HEAT OF THE MOON.—It is a not uncommon assertion in many treatises on science, that the rays of the moon are devoid of heat. This, however, is an error. The late eminent Italian philosopher, Melloni, proved beyond doubt, that the rays of the moon give out a slight de-

gree of heat. He concentrated the rays with a lens, over three feet in diameter, upon his thermoscopic pile, when the needle was found to deviate from $0^{\circ} 6'$ to $4^{\circ} 8'$, according to the phase of the moon.

Intelligence.

MASSACHUSETTS EDUCATIONAL ROOM. — A meeting of the Subscribers to the Massachusetts Educational Room was held at the office of the "*Teacher*," January 2d, 1858, and was organized by the choice of the following officers: — George Allen, Jr., of Boston, *President*, and A. M. Gay, of Charlestown, *Secretary*.

Mr. D. B. Hagar spoke of the general objects of the Association and the good which was proposed to be accomplished by such a Society. He stated that already more than \$500 had been subscribed to defray the expenses of the present year. Most of the teachers of Boston and a large number in other parts of the State had given liberally to promote the objects of the enterprise.

Hon. John D. Philbrick, Superintendent of the Public Schools of Boston, spoke in commendation of the proposed plan, and in conclusion, offered the following resolutions, which were unanimously adopted: —

Resolved, That the objects had in view in this organization are the following: —

1. To establish a suitable place as the head-quarters of Massachusetts Teachers.
2. To procure all the educational periodicals of this country, and the leading ones of other countries.
3. To form a collection of all the school text-books published in the United States, and of such foreign works as shall be regarded as most valuable.
4. To supply a room, in which the Directors of the various Educational Associations of Massachusetts may hold their meetings.
5. To provide a publishing office for the *Massachusetts Teacher*.

Resolved, That this room shall be known as the **MASSACHUSETTS EDUCATIONAL ROOM**.

That its management shall be intrusted to a Joint Committee of the individual subscribers, the Massachusetts Teachers' Association and the American Institute of Instruction, on condition of a suitable contribution from the last named body.

That said Committee shall have the right to collect the subscriptions to the room, at such time as they shall deem proper; shall expend the money received in such a manner as in their opinion shall be most conducive to the accomplishment of the objects before stated, and shall render to the subscribers a report of receipts and expenditures as often as once in six months.

The following gentlemen were appointed as members of the Executive Committee: — Thomas Sherwin, of Boston; Prof. Alpheus Crosby, of Salem; D. B. Hagar, of Jamaica Plain; A. M. Gay, of Charlestown; and Benj. W. Putnam, of Boston. [Subsequently at a meeting of the American Institute of Instruction, Hon. John D. Philbrick, of Boston, and John Kneeland, of Roxbury, were added to this Committee as delegates of said Association.]

Already large quantities of books have been presented by publishers, and arrangements have been made to procure, in a few weeks, the leading educational publications of Europe.

ITEMS. — Mr. William Baxter, formerly teacher in South Reading, and Mr. G. D. Bigelow have been elected sub masters in the Prescott and Warren Schools, Charlestown. Salary, \$700.

Mr. J. W. Upton, of Cambridge, has been chosen as master of a Grammar School in Quincy.

Mr. R. H. Fletcher, of Quincy, takes the place in Cambridge, vacated by Mr. Upton.

Mr. R. M. Morse, Jr., has been chosen as sub-master in the High School at West Roxbury. Salary, \$800.

The salaries of the Grammar Masters in some of the principal towns of Massachusetts are as follows:—Boston, \$2,000; Brighton, \$800; Brookline, \$1,400; Cambridge, \$1,200; Charlestown, \$1,300; Dorchester, \$1,000; Fall River, \$1,000; Lawrence, \$1,100; Lowell, \$1,000; Lynn, \$1,000; New Bedford, \$1,000; Roxbury, \$1,400; Salem, \$1,000; Springfield, \$950; Worcester, \$1,100. In each case the highest salary is given.

In a recent annual report of the Board of Directors of the Public Schools of the First District of New Orleans, we find the following comparison of salaries paid to female teachers in some of the principal cities of the United States. Although not strictly correct in point of figures, (for the salaries have been changed somewhat since the publication of that report) we are inclined to believe and to regret that female teachers at the North do not generally receive as good compensation as at the South:—

“Female teachers are as much more numerous, as they are less appreciated, in the Northern cities than in New Orleans:

In Boston, female Principals receive	\$450,	and Assistants	\$450	per annum.
In Cincinnati	“	“	504	“ “ 360 “ “
In Philadelphia	“	“	600	“ “ 350 “ “
In New York	“	“	700	“ “ 400 “ “
In New Orleans	“	“	1000	“ “ 800 “ “ ”

Reviews and Book Notices.

THE AMERICAN ALMANAC and Repository of Useful Knowledge, for the year 1858, has just been issued by Messrs. Crosby, Nichols & Co., of Boston. This valuable annual contains, besides the usual statistical matter, a continuation and conclusion of an interesting article on Terrestrial Magnetism, by Prof. Lovering, of Harvard University, tables of meteorological information, and a running record of important events which occurred during the past year.

BOOKS RECEIVED DURING THE MONTH OF JANUARY.

Annual Report of the Normal, Model, Grammar, and Common Schools in Upper Canada, for the year 1856, with an Appendix, by the Chief Superintendent of Education. Printed by order of the Legislative Assembly, Toronto. 1857.

Eleventh Annual Report of the School Committee of the City of Lawrence. Prepared by the Superintendent of Public Schools. 1857.

The North Carolina Journal of Education, January, 1858, Vol. 1, No. 1. J. D. Campbell, Resident Editor, Greensboro', N. C.

Sanborn's School Mottoes, Suggestive Directions to Teachers, and Rules for Spelling. By Dyer H. Sanborn, Concord. 1858.

The Atlantic Monthly, February, 1858. Phillips & Sampson, Boston.

Challen's Illustrated Monthly, January. James Challen, Editor, Philadelphia. 1858.